The Yakut is not in the full possession of his rights until he is married. The unmarried son cannot even ask for a share of the family goods without a particularly valid reason, even if he does not live with his father, for instance, when there is an older son in the family. Only after marriage does the grown-up Yakut step forth as an independent personality. In the question of marriage the authority of the father over the person of his son finds graphic expression. It is true that, in the words of Mr. Pripuzov, in the selection of a bride for the son, or of a bridegroom for the daughter, the consent of the mother carries more weight than that of the father. In this privilege of the women before the man, which, incidentally, is guaranteed by nothing more than moral principles, is contained the only advantage of the wife and mother. But the authority of the father expresses itself above all in the right to give in marriage his under-age son or daughter. The information communicated, for example, by Mr. Shchukin (Zh. M. V. D. [RCH: I have been unable to determine what these initials stand for] 1854, VII, p. 26), that the Yakut himself selects his bride and announces his choice to his parents, is confirmed neither by Mr. Pripuzov nor by other investigators. On the contrary, marriages, or at least betrothals, of under-age children, appear to be very widespread, even at the present time among the Yakuts. "As formerly, so now," writes Mr. Pripuzov, "the Yakuts marry off young children, for which purpose the parents come to an agreement, determining the bride price, and the children have a church marriage upon coming of age." [52] On the basis of other sources there is even reason to consider the betrothal of

young children almost general among the Yakuts: this is done with the object of easing the payment of the bride price, payment of which, in installments, is begun by the parents of the bridegroom immediately after the conclusion of the agreement. "With the payment of the first installments of the bride price, the child-bridegroom acquires, so to speak conjugal rights with respect to his bride, who herself is still but a child. He is often a guest at the home of his future wife, sleeps with her and, having grown up, becomes her factual husband." (Vsesoiuznoe Geograficheskoe Obshchestvo, Vostochno-Sibirskii Otdel, Izviestiia, XXVI, No. 4-5, p. 214).

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Upon coming of age, the Yakut, if married, seeks to separate from the paternal household and establish his own. The allotment made to the son depends on the will of the father, who has the right to make an allotment to a son even during the lifetime of the grandfather, if the father is simultaneously the manager of the household. Although the size of the son's share is fixed by the father, from the Yakut point of view the father cannot deprive his son of a share in the family property except in cases of insulting conduct on the part of the son toward the father or where the son arbitrarily leaves the family. In the latter instance, the eldest member of the family, whether the father or someone else, can let the wayward son depart without a share in the family property, permitting him to take only his personal property and the dowry of his wife.